VOL. II. SEPTEMBER, 1887. No. 9.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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A Monthly Magazine of Liberal Christianity.

VOL. II. SEPTEMBER, 1887. No. 9.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

As this number of THE UNITARIAN reaches its readers, ministers who have been away for vacation will be returning, families who have been off to sea-side and mountain and country will be coming home, churches which have been closed for a time will be opening. And now the year of toil must begin again. Have our vacations made us more indolent and indifferent as regards religious matters? Shame on us, if it is so! Have they rested us, and given us new moral energy as well as physical, so that we come back to take up our duties in home and church with new strength and joy? That is as it should be. Strength and joy, these are what we want for our work! Were we glad when the time for rest came? Let us be more glad still that the time has come again for work—*such high and noble* work as awaits us in our churches, religious classes, Unity clubs, Sunday-schools, missionary fields!

Not only has the American Unitarian Association definitely decided to send a missionary to Japan, but the man has been appointed, viz. Rev. Arthur M. Knapp, of Watertown, Mass. It seems likely that the British and Foreign Unitarian Association will take a like step soon. A note in the last *Inquirer*, of London, tells us that our liberal friends in Germany settled a missionary in Japan two years ago, and a second is on the way now.

Mr. S. Matsumoto, of Washington, D. C., the writer of the article in our last on "Japanese Religions and Christianity," has sent us a carefully tabulated exhibit of the number of Christians in Japan, in the years 1885 and 1886, respectively. We have not space to give it in detail, but only the general summary. The number of professing Christians in the Empire was in 1885, 11,602, and in 1886, 14,263, making a net increase in one year of 2,661. There are now in Japan one Christian to every 2,286 of the population. New fields have been opened to Christian propogandism in two prefectures during the year. Mr. Matsumoto concludes his paper by saying, "It may be expected that in the course of a few years Japan will be placed in the list of Christian lands."

The above judgment seems to harmonize with the opinion which is coming to be widely held in Japan, alike by friends and foes of Christianity. It is only a few months since the *Japanese Gazette* said, "We regret to say that it is our opinion that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. . . Japanese Buddhism and Western sciences cannot stand together."

The question does not seem to be so much now, will Christianity come eventually to be the leading religion of Japan? as, what kind of a Christianity shall it be?

We regret exceedingly to learn that Rev. Thomas Eliot decides that he cannot accept the position offered him of West-

ern Secretary of the American Unitarian Association. We do not greatly wonder, for to leave such a work as Mr. Eliot is doing on the Pacific Coast is a serious matter. Still we had believed that a work even greater awaited him in the Mississippi valley, if he could consent to give an equal number of years to the task of organizing the Unitarianism of that great middle west on broad Christian lines. But now that he declines, who shall next be chosen? It ought, if possible, to be a man as able as Mr. Eliot; it is imperative that it be a man whose Christian position is as unequivocal.

One of the most significant things brought to light by the present discussion in the west over the nature of Unitarianism, is the fact that spiritualists—those who are interested in the religious and philosophical side of spiritualism, and hence take an intelligent interest in the discussion at all — are so largely on the side not of the ethicals, but of those who stand firm for a theistic basis. One of the claims of the ethical brethren has been that their position would enable them so much better to reach those "liberals" who are now largely outside of the churches. But already a refutation of this seems to be appearing in the fact that so many leaders and thinkers of that very numerous and important "liberal" class known as spiritualists are shrinking from the ethical basis movement as a thing without promise of good, really retrogressive instead of progressive, a step toward agnosticism, rather than toward the things of the spirit. The *Religio-Philosophical Journal*, of Chicago, by far the highest class and ablest of the spiritualist papers of this country, has published a number of strong editorials on the subject, deprecating greatly this attempt of an important segment of the Unitarian body to give God and Immortality a secondary place. The *Journal* holds that any religion which is going to do much good or hold any commanding place in the future must stand unequivocally and mightily for the three greatest faiths known to the human soul, viz.: God, Duty, Immortality. It is not enough to single out duty and lift it up to a first place, and give the other two a secondary; for in any profound philosophy of things the other two are not secondary; and even duty itself reaches its best only in the full light of Immortality and God.

Not ethics without Christianity is what we want, nor yet Christianity without ethics; but a tremendously Christian ethics, and a tremendously ethical Christianity.

What is Christ to the Unitarian? Let James Martineau answer. "Christ," says Martineau, "is no autocrat to us, but our freely-followed leader toward God; the guide of our pilgrim troop in quest of the holy land; who gives us no law from the mandates of his will, but only interprets for us, and makes burn within us, in characters of fire, the law of our own hearts."

The loved and honored philanthropist, Miss Dorothea Dix, eminent for her labors among the sick and wounded soldiers during the war, but especially for her unequalled labors to improve the condition of the insane in this country, died recently in Trenton, N. J., at the age of eighty-two.

We do not know of an organization in the country that is doing a nobler work than the Woman's Christian Temperance Union. We wish it had less of orthodox superstition and fanaticism mixed up with it. Nevertheless, this can easily be forgiven for the sake of its splendid service to humanity. We are glad to see the announcement made that a building costing half a million of dollars is soon to be erected in Chicago by the organization, to serve as headquarters for its national officers and immense publishing department.

Canon Farrar tells us that England makes 100 drunkards in India for every Christian. In the face of such a state of things how is it possible that English Christians of all denominations should not be alive and on fire with zeal in the temperance cause as the most important practical Christian work that appeals to them to be done?

"THE UNITARIAN" AS A MISSIONARY.

The UNITARIAN ought to go not only into every Unitarian home in America, but into the homes of thousands of persons who do not call themselves by our name and yet who are hungry for just such a gospel as we have to give them. Its price is low enough to make this possible. Tracts and printed sermons are good missionaries of our faith, but nothing equals a periodical coming at stated times. The UNITARIAN is intensely missionary in its aim; our desire is to make it pre-eminently the missionary periodical of the denomination—something that every pastor shall feel desirous of circulating in his congregation and out of it; that churches shall subscribe for it in blocks of 25, 50, 100, for their church door table, or, better still, to send to picked persons in the community; that our missionaries everywhere shall circulate as tracts; that our P. O. mission committees shall use by hundreds as indispensable in their work. The living, earnest, unequivocally theistic and Christian, but inclusive and undogmatic gospel we stand for, we are sure is what is needed everywhere, to give life to our own churches, to command attention outside, to win the thousands who are starving for the bread of life and must get it from us or not at all. Now that the summer vacations are practically over, the time for taking up church and missionary work afresh has come. We reach out to all our ministers and workers an earnest hand. Let us help you.

THE CHURCH AND MODERN SOCIETY.

III. PROPOSED SUBSTITUTES FOR THE CHURCH AND RELIGION.

Has the nineteenth century anything to give us that can take the place of the church or of religion?

We see, indeed, plenty of substitutes offered. The man of the world points us to the luxury and wealth that he is pursuing. Will that enable us to live without the aid of religion? Who does not know how few men attain a fortune without apparently losing the power to reap enjoyment from it? Certain it is that not the whole choicest list of fortune's gifts,—however multiplied,—can so wall a man in as to prevent the entrance of those universal spectres in whose presence all these things become valueless as filthy rags. The fading out of beauty, the decay of mental force,—the dulling of youthful spirits, disruption of families, sundering of friendship, sickness, decrepitude, death,—these black-robed visitors no material conditions, however sumptuous, no modern improvements however ingenious, can keep out of life. The only escape from the pall in which they would wrap the sufferer's life is by those spiritual avenues, that are bright with the perennial glories of a better life and the ever-present beams of the Son of Righteousness. He who of all the modern race of money-hunters succeeded as brilliantly as any in the pursuit, the Crœsus of Europe, the great banker of the Red Shield, when told that a little girl whom he loved was dead, sat silent in his cabinet. His secretary spoke to him. He did not hear. Again he spoke. No answer. The thoughts of the great usurer were gleaning in other fields. When at length the secretary compelled his attention to the monetary transactions that demanded his decision, he came back as from another world and said: "What were you saying? I can think of nothing but God."

We must turn elsewhere for our substitute for Deity. How is it, then, with the philanthropy and devotion to social improvement which many a practical man thinks to be all that there is in the church which is really valuable for the world, and which he would persuade us could be all the better attended to if so much fuss was not made over transcendental chimera, called religion? But what else are "philanthropy" and "solicitude for the betterment of our race" than two of the many fruits that have ripened on the good tree —religion? On the façade of one of the great hospitals of Christendom is read this inscription: "Deo in pauperibus": consecrated to God in the person of the poor. That tells the secret of all the philanthropy. It discerns the divine image deposited in every human soul. In reverence to the Heavenly Father it succours the fellowman whom by that common Fatherhood it recognizes as a brother. But let belief in God perish from the hu-

man mind, and how long would philanthropy retain its vigor? Some little space, of course. The Nile would continue to flow for some months, were its supplies from the great central lakes of Africa cut off, but anon, inevitably, the tropic heat would lap it up entirely, no longer able to draw from ample and unfailing fountains. Like that would be the end of philanthropy, cut off from its heavenly fountains.

And the same thing is true of ethical culture, of which we hear so much lately. We need this most certainly. These startling breaches of trust and multiplied instances of dishonesty in those of highest repute, declare how terribly we need it. But to fancy that it can serve as a substitute for religion is like saying that those who cultivate fruit do not need to foster and develop any blossoms in their orchard. What would you think of the peach-grower who should believe he was going to have a fine peach crop in the entire absence of the spring blossoms, or of the orange cultivator who should pinch off every single orange-flower and leave all the foliage of his vineyards to the tender mercies of blight and devouring insect, so as more directly and quickly to get the ripe fruit? Just so foolish are they who expect that the noble tree of religion will ever bear ample crop of noble character when the fragrant blossoms of piety and the gracious buds of faith are persistently suppressed and discouraged. If we seek the source of ethics, or if we inquire whence comes its sanction and inspiration, in each case we can only find it in that grander temple, the Eternal Law of God, to which morals are but the basement story. Basements are very important sub-structures to any lofty building. But the house or the temple that is *nothing but basement* is a tremendous failure.

Or shall we deem our privileges of politicical liberty and freedom of thought enough? Whence historically was the origin of these, but in the great religious struggles of the Reformation? The root of liberty is in the conviction that the only lawful master of a man is his Maker, that it is better to obey him than any human voice, and that, relying upon that Divine arm, the man who strikes for right is stronger than the world.

And as it is the religious spirit which enables the citizen to contend as a patriot and die as a hero, so it is the religious spirit which must animate liberty to make it a blessing rather than a curse. For if liberty mean "that which the mob brawl for in their senseless mood," the revel of passion upon the prostrate body of principle; if it mean the orgy of the senses and the binding of the soul; if it mean the loosing of appetite and greed, to eat and drink, to steal, to cheat, to satisfy lust, then liberty is a terror and a curse. To be the boon we fancy it, it must be the setting loose of the spirit by the confining of the animal; the deliverance of conscience and justice and truth to follow out their high instincts unimpeded; it must be, in short, religion itself, robed in civil dress and throned in palace and capitol.

Or may we take culture in the place of religion and find in art and literature more profitable preachers than in the pulpit? Culture is useful in its place, but alas! how narrow is the circle in which it can play, how many the questions quite above its reach. What word can it speak to those who are racked on beds of pain,—those whose minds poverty has benighted,—those who, having failed in this present world struggle lie down in helpless despair. Christianity may have done far less than she has aspired to do; but this, at least, is her boast, that her consolations and her hopes are offered to all and are attainable by all,—no matter how ignorant nor how degraded.

Finally, can science or modern knowledge fill the place of the church amongst us? No. The business of science is analysis; the taking apart of wholes and finding their elements, the poring over details. "Her gaze is downward and spells creation backward." She expressly limits herself to the realm of material appearances, their existences and succession. Whenever by chance she grazes the hem of the spirit's garment, she folds her hands and with bowed head, says "That is beyond my province; I venture not to enter there." Nevertheless that mysterious realm of the immaterial, that domain of spiritual being; those fascinating, ever renewed dreams of humanity about a more glorious life, a diviner parentage than mi-

croscope or balance can ever assert, press on us and demand our solution. They will not be satisfied without some positive interpretation, some higher synthesis that shall compass the significance of this hieroglyphic universe, and pass above phenomena to the higher reality. Science, as I have said, does not even pretend to solve these problems. Let us offer her, then, some easier point on which to compete with religion if she can. How is it even with the practical ministering to life. Let science tell us frankly if with all the new inventions, it can make any more contented homes than religion with her old-fashioned ministries. With all its improved methods and broader learning, can it turn out any braver hearts, can it inspire humanity with higher aims and build up loftier manhood than this unpractical and visionary Gospel? Ah! there are secrets in human nature which Biology cannot explain. When a Huss, unshackled, stands without flinching at the burning stake, when martyr after martyr surrender their dearest, surrender their own lives to pitiless tortures rather than renounce their faith in Christ, there is a force here for which physics will never write the formula; there is a combination of elements disclosed by such things, that chemistry will seek in vain among its crucibles.

Such is human nature's need of the Church, and the impossibility of filling its place by any other institution. It is not to be measured by current standards of utility. It is of priceless value to the world. No progress of inventions, no process of the ages shall diminish its necessity. Doubtless it will alter, has already altered the *kind* of Church, the type of religious institution needed, that is always fluctuating in conformity with the varying circumstances of the times. If any church feels itself running as a sort of fifth wheel to the social coach,—be sure that it is a sign,—not that there is to-day no place for religious institutions, but that, in this case, religious institutions have failed to step forward into the larger and wider sphere that our modern society has for them. The cardinal principles of the Gospel, love to God and love to man, are capable of advancing just as fast as any healthy modern progress. Let our churches see to it that they do thus develop themselves to meet the growing wants of humanity, and work out for it, by these new applications, the reforms and benefits which our society needs. These applications will and must change constantly, with the incessant change of social conditions. But the Christian principles themselves, love, godliness, filial devotion to the Father's will, these foundations are as unchangeable, as the axioms of geometry. Those who think that they have already travelled past them, are like the sailor who whirled about in a gale, fancied that he had passed the North Star and asked the captain for a new star to steer by. "We've sailed by that one."

The Gospel principles are the pole-star of true religion. We may turn our back on them, to be sure; we may be whirled around by vanity and love of novelty, till we fancy that they have been left behind. But we can never really outsail them. Never can we substitute any wandering comet, however brilliant for their steady light, without grave danger to ourselves.

The mind which was in Christ Jesus,—the spirit, aim and central teaching of our Master, constitute an ideal and a law amply equal to all the needs and exigences of any modern life that is not a retrogression toward the animal plane.

UNITY CHURCH, CHICAGO.

The Chicago *News* of August 10th gave its readers an account of Unity Church and its history, with pictures of its two fine buildings (the "old Unity" burned in the great fire of 1871, and the "new Unity" built on the ruins of the old) and of three of its four pastors, viz., Mr. Collyer, Mr. Miln, and Mr. Milsted. We give a condensation of the article:

Several members of the First Unitarian society who lived on the North Side wanted a church nearer to their homes; so one evening in May, 1857, Benjamin F. Adams, William M. Larrabee, Eli Bates, Nathan Mears, Gilbert Hubbard, Samuel S. Greeley, William H. Clark, Capt. Samuel Johnson, Benjamin F. James, Samuel C. Clark, Henry Tucker, George Watson, Augustus H. Burley, and Edward K. Rogers met in Mr. Larrabee's office to talk the matter over. As a result, Unity Church was organized, but not until the end of that year.

In 1859 a small church, costing $4,000, was built at the corner of Chicago avenue and Dearborn street, the society meanwhile holding services on Sunday afternoons in the little Baptist church then standing at the corner of Ohio and Dearborn streets, with the Rev. Robert Collyer as the preacher.

When the war broke out Mr. Collyer threw an American flag over his pulpit and announced that the church was closed, and that he was going to the war, which promise he at once fulfilled. Many of the men of the congregation followed his lead and several of the women entered upon the noble work of the sanitary commission.

In 1867 the society decided to build a stone church not to cost more than $60,000, at the corner of Walton place and Dearborn street, but two years later, when it was completed, it was found to have cost $210,000, including its furnishings. For two years the society worshipped in this beautiful temple, and under the ministrations of Mr. Collyer grew to be one of the most important church organizations in the west. But the great fire of 1871, which swept away so many of Chicago's beautiful churches, devoured this one.

The members of the society suffered heavily. Of the 175 pew-holding families only nine escaped losses; indeed it was estimated that the aggregate losses of the congregation reached nearly $2,500,000.

On the Sunday following the fire a few members of the congregation met with their pastor under the shadow of the charred walls and bravely resolved that the church should be rebuilt. So much attention had this society attracted throughout the country that Unitarians everywhere were glad to assist. The American Unitarian Association took up the task of raising money and in a short time succeeded in getting nearly $60,000 from New England Unitarians alone. Besides this a Boston admirer paid Mr. Collyer's salary for a year. In 1873 the reconstructed edifice was dedicated. The cost of reconstruction was nearly $92,000.

In 1879 Mr. Collyer, after twenty years of service with Unity, resigned to go to New York.

In the latter part of that year the last dollar of indebtedness was paid.

In 1880 George C. Miln came from Brooklyn and took charge of the Unity pulpit. In about a year Mr. Miln, having experienced a change of religious belief, ceased his connection with the church, and a little later appeared upon the stage as a tragedian.

The Rev. George Batchelor succeeded Mr. Miln, but illness caused him to resign in 1885.

The Rev. Thomas G. Milsted, the present pastor, came here from Taunton, Mass., about two years ago. His pastorate thus far has been an exceedingly prosperous one.

The especial pride of Unity church is its Elm street mission—a $20,000 building located in that portion of Chicago, which at one time so richly deserved its name, "Little Hell." This building was erected with money left for the purpose by the late Eli Bates, and the good work that is being done under its roof makes it a noble monument to that good and benevolent man. An industrial school is maintained here, at which, under the direction of Mrs. Talcott, the matron, who is aided by such ladies from the church as Mrs. William Eliot Furness, Mrs. William C. Dow, Mrs. F. S. Howe, Mrs. F. S. Heywood, and others, about one hundred and fifty little girls are taught to sew, to cook, and to do general house-work. Since it is by these means that many of these girls must earn their livelihood, the good that is being done here is easily seen.

A day nursery is also maintained at this mission. Women compelled to go from home to earn their bread by sewing, washing, etc., may leave their little children here, where they will be well cared for throughout the work-day. The number of babies thus cared for the past year has been very large.

In winter there is also an industrial school for boys, and the number of applicants has become so much greater than the number that can be accommodated, that it has been decided that the church must obtain quarters for an exclusively boys' school before another winter.

Unity church is also connected with the Illinois Training School for Nurses, the Protective Agency for Women and Children, the Chicago Nursery and Half-Orphan Asylum, the Flower Mission, and the Chicago Home for the Friendless, to all of which institutions it extends very considerable assistance.

Within itself the church supports three sewing societies—one for married ladies, under the presidency of Mrs. W. H. Thompson; one for young ladies, under the presidency of Miss Simonds, and one for misses.

The Unity club, too, is one of the important features of the church. It consists of most of the young people of the society, and is intended for literary, dramatic, and social culture. This club has achieved considerable local fame by reason of some of its excellent dramatic performances. Several members of the well-known Chicago Histrionic Society are from Unity club.

The Unity Sunday school, which is under the direction of the pastor, assisted by Mr. W. E. Furness, Mr. Andrew Crawford, and a large corps of teachers, gives religious instruction to about one hundred and twenty-five children.

THE VOICE OF ONE CRYING IN THE WILDERNESS.

The soul of man as it awakes to new needs, and new powers, looks yearningly around on a contented world and feels itself consumed by hunger and by loneliness. The food of earlier inspiration has been used until there is left only the husks of a former heroism, the letter that killeth and none of the spirit that giveth life. Bitterly the soul feels that the present consolations and properties, and reasonings, though they be so critical as to deceive the very elect, do not minister to its newly awakened desires. Straightway it is misunderstood and complained of, that it cannot be contented with what the elders are contented with. "Our fathers did eat manna in the wilderness. Art thou better than they? We are Moses' disciples, but as for this fellow, we know not whence he is." Then the soul knowing that the new spirit of God is in itself, feels itself to be the voice of one crying in the wilderness of men's hearts and speaking to those who hearing do not understand. The voice of one crying in the wilderness, Repent, for the Kingdom of God is at hand. Thereat are they amazed and question among themselves. They answer and say to the soul of the new spirit: Our father is Abraham; we have all the tradition of the chosen people; ours is the pomp of learning; ours is the moral law; we make broad the phylacteries of our dissent; we tithe mint, and anise, and cummin. But the soul that asks for the weightier matters of worship, and devoutness, and yearning for oneness with God, pours itself out in a flood of rebuke at the worldliness, the self-sufficiency, the barrenness of heart. Repent, repent for the Kingdon of Heaven is at hand. And think not to say within yourselves: We have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham, Abraham, father of the nations that wait on God.

The ax is laid at the root of the tree Every tree that bringeth not forth good fruit is hewn down and cast into the fire. The soul that is a hungered for the bread of life, is not being fed by our church. It asks for the bread that cometh down from heaven. It is given the stone of disputation, the egotism of 'what *we* stand for,' *our* interpretation. It asks for an egg, and the scorpion of doubt and suggestions of disbelief are offered. It is starving for faith in God, and the serpent tempting says: have faith in yourself. In place of the divinity of the Christ-life is but the divinity of motherwit and her inventions. In place of the immortality of the soul, is but the immortality of the race—for a season. But the soul is wounded to be put off with these. It is conscious of immortal tissue. It knows that by right of nature, there belongs to it more than foolish questionings and genealogies, strifes and fightings about the law—the man Paul said in the first ages, they are unprofitable and vain—but there belong to it by birthright, the clear sense of God and the assurance of eternity. My house shall be called a house of prayer. What have you made of it, a lyceum? In a voice at which the earth itself may tremble, crying: Repent, for the Kingdom of Heaven is at hand, the soul is coming to claim its own.

The bread of life that is offered to fainting and sinning humanity is unable to sustain life. It is intellect that is carried away by the conceit of its own interests. It is intellect that has not been consecrated, purified of all that is chiefly learning, that has not been transfigured till its vision is employed about heavenly things. Our sermons are not too full of ideas, but too full of ideas of the text-book, the lecture room; of the ideas of religious controversy; of the ideas of material sciences; too full, also, of the bravado, miscalled heroism, of self-reliance. They are too empty of the insight into God's ways, of the ideas of the horror at sin, of the ideas of the Bible, which in all ages entering into holy souls, make them friends of God and prophets. Our ministers miss their opportunity. They are teaching the formulas of science and biblical debate; they fail to teach the mystery of godliness. Their charge is couched in the language of ethical and religious science, and not in the language of devotion and piety. It is the speech of the schools, and not of the Bibles. They betray familiarity with the arts and discoveries of men; they betray ignorance of the truth of God. They breathe a pride of information, a habit of

writing; they are without the great yearning for God and the habit of prayer. They strive to save men's souls by the doctrines of evolution, while the soul can only be saved by the doctrine of eternal life. "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent."

The soul of humanity is a voice crying in the wilderness, because in justifying the faith in God and immortality and the soul's communion in prayer, we use not the soul's vision but the mechanical devices of proof. It is an attempt to manufacture divine truth, whereas God has always revealed it. Putting two and two together, it is hoped God will result. Reporting the superstitions of savages, on the whole, we may believe ourselves immortal. Bleaching our prayers till there is left nothing we are not sure of accomplishing ourselves, we may trust that God will answer our petitions. Repent, repent, says the voice of the God-smitten soul. Go not to the way of reason or debate, shun the doubtful genealogies of savages, the vain babblings of the uninspired. The heart's thirst is not so allayed. Hereby we show we do not believe. The things that are seen are temporal, but the unseen things eternal. The eternal only can be pledged for the eternal. Go to the soul of the most inspired. If Jesus taught God and immortality and prayer, how can lesser souls dare to contradict? If he that was in the bosom of the Father, spoke the word, who shall gainsay it?

Then the voice cries: Do not preach to us character, but the will of God by which we may attain it. Character comes irresistibly to mean our character, and becomes the center of attention. But our neighbor's good ought to be in that center. It has been a schooling in selfishness, defeating its own end. Nor are we so consumed by the good of character, but thereby we cover our distrust of religion. We have not urged humanity because it was a glowing presence in our hearts, but because we were unable to urge God, not knowing that only because of God is humanity. Prepare a changed set of ideas. Take from the lips the words freedom, fellowship, character, independence, morality, and put there God, worship, faith, hope, life eternal, self-renunciation. Cease to commend each man as fit to determine his own faith, and his pride at accepting no belief at the authority of another. This has begotten pride, indolence, and hardness of heart. Jesus sets the limit for men's belief. Jesus has every right to dictate belief to you until your insight equal his. The soul is a hungered for devoutness in the church service, and that the ideal of devoutness should prevail. "Away with forms," cried the iron-moulder, and thereby lets the molten fire grow cold and rigid on the natural soil. The choice is always between forms of common devoutness and humility, and forms of individual pride and rebellion. The soul feels itself in a wilderness of formality more grievous because so petty and personal, so rife with the single will, so barren of the general will. It asks for an ideal of a service where protestation, where disapproval of some other system shall not govern. It asks for the prayers of the ages, on which God has sent down the dew of his blessing; forms inspired by ages of faith, and old as the everlasting hills; words of praise and prayer that carry with them an atmosphere of the same eternity that their meaning strives to express.

The old Frank leader of a mighty people, knelt at the baptismal font. "Bow thy neck," cried the bishop. "Burn what thou hast adored, and adore what thou hast burned." So cries the voice of the soul of the prophetic church. Burn what thou hast adored, and adore what thou hast burned. Burn the habit of material science, of worldly letters, and adore ardent piety and devotion. Burn the pride of proving everything for yourself, and adore the despised satisfaction of taking truth from the Christ life. "This is my body that is broken for you." Burn the irreligious fondness for the world and humanity, so cloaking the hollowness of the heart's belief, and adore God, who is revealing the world, and leading on the nations. Burn the idols of separateness, of formlessness, of being sufficient unto yourselves, the vanity of reason, the pomp of disputation, the half-pride at disbelief. Adore Jesus, the word of God made flesh, adore the spirit of common prayer, adore piety, adore forms of consecration, adore

God that worketh in us both to will and to do. The voice of one crying in the wilderness, Repent, for the Kingdom of Heaven is at hand. * *

THE NEW BIRTH.

When, above a clouded life
Suddenly the skies are riven,
When, instead of care and strife,
Hope, immortal hope is given,
Light transcending that of day
Wakes the mind and floods the way.

By that glowing light is read
Scripture written in the heart;
Hid before by sin and dread,
Now prophetic letters start,
"God is love! Behold the road!"
He who loves is born of God.

Earth no more a vale of tears,—
Gateway of a path divine
Lit by Providence appears,—
God and life in Him are mine!
Gladly by this life we live,
Gladly of this life we give.

S. C. B.

THE WAY OF THE LORD.

Thy way, O God, is in the sea, said the Psalmist. Yet he could have been acquainted only with inland seas. These, too, sailed small craft. Had he lived in our day and made a passage in a great steamer from Boston to Liverpool or from San Francisco to Singapore, a scene how much grander would have met his eyes! The impression would have been correspondingly deeper. Since the olden time of David how immensely the deep has spread out before the navigator! To what an unlimited extent the universe has widened and become intensified to the researches of science, giving increased largeness and inspiration to religion! Such being the case, how much more should the modern mind be stirred with devout feelings towards your God and mine!

The ways of the Lord are deep down below our comprehension—far back and far forward in time beyond our reach. Some are in advance and all along must be there in the depths and in the heights, in the awful past and the inconceivable future. Man cannot be there, first: yet the fortunes of man are in those wonderful infinitudes. The Almighty must be there to see to the concerns that throb with eternal purpose and goodness. Nothing in his course takes a crooked turn, is experimental, uncertain. The end, if there were any end, is known from the beginning, if there were such a point. His is the way of the exactest wisdom in which to lead his children and the divinest love to warm the heart in this stage of our advance and the next.

In traveling forward to this day through the last thirty, fifty, seventy-five years, by what road have you come? Not by one of your own marking out. You can, amid the vicissitudes of life, only take the next step with the aim to set the foot down in the right place. We are entering the region of unnumbered years—God's years, not ours yet. What do we know of the ground between this and the gate, of the passage through, and of the country beyond the gate? It is the good God's hidden way that he keeps for all. The birds fly hence when the days shorten. What path do they take? When the feathered choir have all summer long sung their little compositions of the Lord's composing, and the fields begin to lose warmth and charm, the great Author of song conducts his tender singers south by his great migration route to milder airs.

The way of the Lord for the benefit of all that live is everywhere. It is in the life of the individual; it is in the life of the nation. It is in the skies, that confusion may not be *there* and consequent ruin to our home *here*. When the worlds above us were all equipped for motion, the grandest in the universe, where should they move? Not anywhere, everywhere, but just to a hair's breadth in the orbits the divine hand had marked out for them. The presence of God, yours and mine, is in the avenues of the celestial heights; he makes for himself, too, avenues in the dark depths of the ocean, so that creation and native life are there, and when sailing is dreadful and the offspring of his love go down in disaster and death beneath the storm-tossed billows, his everlasting arms are underneath them the same as if they breathed their last upon a downy bed.

W. M. Bicknell.

THE GREAT MYSTERY.

Life and its meaning, death and its sequence, are to me a profound mystery, impenetrable and fearful. I live, I know not why or wherefore; I see others die, and shall one day die myself, but all beyond is darkness, stillness and impenetrability. The questions of *what*, or *whence*, or *why*, seem to me as unanswerable now as when the morning stars sang their primal song.

The hints we have of a purpose, a design, a lawgiver, a never-sated longing, are but catch-words to a deep enigma whose true meaning and answer can never be surely guessed until the next issue of that mystic *Review* whose publisher is Death and whose editor is the Author of all things. Then, oh! then shall we know the riddle? Shall we be able to solve the problem?

I wait here. Do my silent loved ones wait there,—where? Shall I know and love them there,—where?

A. P. BARTON.

Kansas City, Mo.

Religion's Key to the Mystery.

[To such deep and agonizing cries of the soul as are expressed above (and what soul has not uttered them?) we believe the most rational as well as the most satisfactory answer that ever has been or ever can be given, is that of Religion.—Eds. Un.]

"Now we see through a glass, darkly; but then face to face. Now I know in part; but then shall I know even as also I am known."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me;—thy rod and thy staff they comfort me."

"Within the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good.

I long for household voices gone,
For vanished smiles I long;
But God hath led my dear ones on,
And he can do no wrong.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

THE NEW MEANING OF PRAYER.

[A correspondent sends us the following, which is from a sermon preached in Melbourne, Australia, by Rev. Charles Strong, now independent, but formerly pastor of the leading Presbyterian church of that city.]

In place of the old thought about prayer a new and better is coming. Let us see what it is.

The new prayer must differ from the old to some extent in its form. Experience teaches that it is not in accordance with God's order that rain should fall or that the sun should shine at our bidding. A pious man will cease to ask, like a spoiled child, that it should be otherwise. A plague broke out in olden times, the pious fell on their knees, and we do not blame them. But piety now will not show itself in fasting. The will of God is read in such calamities, and the pious seek to remove the causes, arising sometimes from ignorance, selfishness, greed, neglect of laws, which bring pestilence, war, or famine. Pious people have ceased crying to God for many things, because knowledge and thought have led them to believe that the granting of them would be inconsistent with the larger aims of Providence, and the interests of that humanity of which individuals are but members. "Why criest thou unto Me?" we read of Jehovah saying to Moses, "Speak to the people that they go forward." We do not expect that miracles are to be wrought for us. We would grow lazy and listless if we did. No one expects that prayer will make up for the bad foundations of a house, or the leakage in a ship, or a bad drain, the handiwork of a scamping builder or a greedy landlord. The house will fall, the ship will sink, and the pestilence will creep into our cities, cry to God as we may. "Work out your own salvation" is the modern motto, therefore. The modern prayer thus takes often the form of work, effort, both for ourselves and for others. Instead of repeating prayers, we go out in God's name to do our duty, to lay the axe at the foot of the tree of evil, to kill the germs of moral and physical disease.

And so there is no need of prayers any more? you will ask. It does not follow. We need strength of heart and soul for the effort, the work, the battle. Where shall we find that strength but in God, and what is the lifting up of the soul to God as our refuge and strength, even though no word comes to the lips, but the deepest prayer? Prayer is not necessarily words, any more than it is necessarily a posture, but it is an attitude of the soul, the communion of the human spirit with the Divine. And such upliftings of the soul must come naturally at times to the religious man and bring him strength.

"In Thee, O Lord, do I put my trust. I am continually with Thee. Father, Thy will be done." Is this not prayer welling up out of the heart and soul of those that feel that they are fellow-labourers with God? Would not such a prayer, rising from a man's soul every morning, be the strength of his heart, though the words are simple and few? Thus the form of modern prayer is likely to be different from earlier prayer, passing more into active effort of head and hand, avoiding vain repetitions and much speaking, laying little emphasis on attitude, or words or place, and, it may be, having comparatively few

direct requests to make, save that man's will and God's may be blended in one, and the desire of the individual harmonize with the perfection of the whole. Its form is moulded by its spirit. And its spirit—what is that? The will of God, the will of the Father, the will of reason and love, be done; the kingdom of light and truth come; the true destiny of man be fulfilled! Such is the sum and substance of Christian prayer—a prayer breathed not by fearful slaves or sycophantic courtiers, but by sons and daughters, by souls that trust—trust in the Eternal as eternal reason, truth, and love, in all, and through all and above all.

The spirit of Christian prayer must of necessity be less individualistic and selfish than the prayers of olden times. "Seek ye first the kingdom of God," cried Jesus. "Our Father," he is said to have taught his disciples first and foremost to pray, "Thy kingdom come." The Christian prayer springs out of trust as of friends, trust that the world rests in God, that things are ordered well, and that the chief aim of man is not to change God's will, but to become one with it, and make it man's. This is the undertone, the melody, the theme running through all its variations—trust, confidence, self-surrender, "Thy kingdom come."

Then, I hear someone say, what use is there in praying? None, in the commercial sense of the word "use." It will not make your bank account larger, here or hereafter, nor raise the market, nor ripen the crops, nor cause the sun and moon to stand still till you have your desire. But truthful, unselfish prayer will make the soul richer, and the heart braver, and the hand quicker unto good. It will make the life more elevated, and the spirit calmer, and the horizon of your world wider than petty self or the interests of the passing hour. Perhaps to some this seems small gain; but to those who really seek a God on whom to rest, and in whom to put their trust, to those who seek not themselves, but the kingdom of God and man, this must be to receive an "unspeakable gift."

Says John Page Hopps: "If we knew all the history of some people's angles they would be unspeakably lovely."

PREDESTINATION, OLD AND NEW.

CALVIN'S VIEW.

All are not created in an equal condition, but to some eternal life, to others eternal damnation, is foreordained.

Calvin, iii, xxi, 5.

Whom, therefore, He has created for the abuse of life and the end of death, that they might be the organs of his wrath and example of his severity, in order that they may come to their own end, he sometimes deprives of the power to hear his word; sometimes by the preaching of it further blinds and stupefies.

Calvin, iii, xxiv, 12.

Lo! He directs to them his voice; but it is that they may become more deaf; he kindles a light, but it is that they may be rendered more blind; he proffers instruction, but it is that they may become more besotted; he presents the remedy, but it is that they may not be healed.

Calvin: Institutio, iii, xxiv, 13.

DR. SAMUEL HOPKINS' VIEW.

God has revealed it to be his will to punish some of mankind forever. You know not but you are one of them. Whether you shall be saved or damned depends entirely on his will. And supposing he sees it most for his glory and the general good that you should be damned, it is certainly his will that you should be damned. On this supposition, then, you ought to be willing to be damned, for not to be willing to be damned in this case is opposing God's will.

Works, vol. iii, p 148.

TEACHING OF THE WESTMINSTER CONFESSION.

By the decrees of God, for the manifestation of His glory, some men and angels are predestined to everlasting life, and others foreordained to everlasting death.

Chap. II, Sec. 3.

Others, not elected, cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious and to be detested.

Chap. X, Sec. 4.

THE WAY A NEW ENGLAND PREACHER PUTS IT.

We find in an eastern paper a letter from a man who had just been listening to a sermon from an orthodox preacher in a country place near by his home. The sermon was on the subject of election and predestination, and thinking it interesting

he reports it. Among other things the preacher said:

"Here are a dozen men. God sends eleven of them to hell; one of them he elects and takes to glory. There are another dozen. Of them he elects eleven and takes them to heaven, and sends one to hell. What does this show? That God is unjust? He cannot be. He would not be, even if he consigned every son of Adam to everlasting woe; for hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? My friends, it exhibits the glorious truth of the sovereign majesty of God; therefore, let His elect saints rejoice. It may be asked, Are truth, honesty, justice, mercy, purity, love, charity, of no avail? Yes, they are of avail, but only for this world. Here, verily, they have their reward. But let no man place his trust on such things for salvation, for he that does so is relying on the soul-destroying hallucination of human merits."

These utterances of the nineteenth century!

PREDESTINATION ILLUSTRATED IN A MANNER UNEXPECTEDLY REALISTIC.

Says a writer in the *Little Rock* (Arkansas) *Gazette:* An old-time Baptist preacher of this city, who has retired from active Gospel dealing, but who still keeps a firm eye on the faith, has just had a little experience with a colored man that causes him to think very seriously. Meeting the colored man the preacher said: "Dave, if you don't bring that saddle home I'll have you put in jail."

"What saddle is yer 'furren ter?"

"The one you stole from me."

"Parson, 'fore de Lord, I neber stole yer saddle."

"Yes, you did. I saw you when you took it off of the yard fence. I believe I'll have you arrested anyway."

"Look heah, parson, you'se a Old Baptis', isn't yer?"

"Yes, and I'll have you sent to the penitentiary."

"Well, so is I, an' now ketch de p'ints ez I gin 'em to yer. Dar is jes so many saddles in dis worl' what is ter be stole, an' dar's jes so many men what is ter steal dese saddles. Dis is predespernation. Now if yer saddle happens ter be one ob de predisposed saddles, an' I happens ter be one ob de predisposed men, kin I he'p hit? Dar was Judus, fer instance. He couldn't he'p 'trayin' de Saviour, case de Saviour said, 'Judus, sop in dis dish an' go an' 'tray me.' Hit wa'n't Judus fault, case he was one ob de predisposed, so 'tended frum de foundation ob der worl'."

"I don't want a religious discussion, Dave. It isn't the saddle now that I care so much about. It is that you told me a lie in saying that you didn't steal it."

"Well, den, parson, 'spose I takes back de lie an' keeps de saddle?"

"A lie once told always stands. You have lied to me, you scoundrel, and I believe it is my duty to have you arrested."

"Parson, dar's jes a certain amount ob lies ter be tole in dis worl', an' ef I is one ob de men what is predisposed ter tell one ob dese lies hits not my fault, an' I kan't he'p hit."

"You go on now and get that saddle or I'll swear out a warrant for your arrest."

"I'll do de bes' I kin, parson, but dar's jes a certain amount ob stole saddles ter be returned in dis worl'. If I's one ob de predisposed men, an' I b'lieves I is, you'll fine yer saddle hangin' on de yard fence 'bout sundown dis evenin'."

A RAY OF LIGHT FROM A REVIVALIST.

A speaker at a recent revival meeting being asked a question about election and predestination, replied as follows: "Oh, I can explain that. I elected my wife four years before she elected me, and all those four years I was mightly concerned to get her to elect me, and finally she did. Just so God from all eternity elected his people, but they must now elect God; and that is the reason we hold this meeting."

THE LARGER THOUGHT.

The best minds of our day are coming to look at the subject of predestination somewhat in *this* way: God's sovereignty! Man's free will!—*both* are *facts.* How the two *harmonize* our finite minds may not be able more than very imperfectly to see. The Calvinistic doctrine of predestination contained a great truth. The fault of Calvinism was that it stated this doctrine in an extreme and unwarranted form, and drew from it unwarrantable logical inferences. Calvinism made the mistake of riding the logical faculty in man roughshod over every other part of his nature, trampling down justice, pity, freedom, love. It stopped short of that largeness of view, coming to our age, which sees that justice becomes perfect only in love, and freedom in law. Socrates was the freest man in Greece, because he more than any other felt that he must not, and therefore could not, disobey the behests of his best self, which he was wise enough to recognize as the commands of God. Thus moral necessity and the truest freedom are the same. The reason of this is, that the universe is not a mechanism but a divine life.

UNITARIAN INFIDELITY.

To be untrue to conviction is the worst infidelity. There is some of it in the west. Persons who have been active Unitarians in the East, attend, and sometimes join, other churches on coming West—the more

readily to gain a foothold in society. The West is liberal in opinion and still more liberal in spirit, but it is *unorganized.* Where there is a church it is somewhat humble. "Society" is not humble. The Episcopal is usually the church chosen in the departures mentioned. It is considered a fashionable church.

Now, Unitarians ought to exercise some conscience in this matter. They have no right to conceal the light they have. It is a species of hypocrisy for which they should feel keenly answerable. Besides, this infidelity is not good judgment. Do they not see the day of reason dawning, its light setting on fire the spires of all churches?

And Unitarian ministers in this new country should vigorously press these points. Our ministers are too likely to consent to take a back seat, and depend on the slow processes usual with us. We need evangelists. The people need converting. "Convert" is a good word. It should mean more with us than with others. We must be more aggressive. Our literature is working like the divine leaven. We need to add to it positive and warm preaching. Are there not positive things enough in our faith to set a community thinking? Is not "pure Christianity" vigorous enough to wake people up?

My excellent brother, the pastor of the Unitarian church here, was left out of the Monday ministerial meeting. Cause: the year before, while he was a member, was too warm for orthodoxy—hyper-orthodoxy. Result: several ministers in evangelical churches have never attended the meetings since my brother's exclusion. Yes, a change is coming over the spirit of religion's dream. And in this new country is where it will tell the most rapidly. And this very spirit should make us brave to press our lofty claims.

W. W. FELLOWS.

Denver, Col., July, 1887.

ILLUSTRATIONS OF UNITARIANISM.

STATEMENT BY REV. J. B. HARRISON.

The faith that compels my acceptance is this:

1st. One God, the Father,—Cause, past, present, and future, supreme, perfect. "Thou shalt have no other gods."

2d. One system,—the universe; perfect means to perfect ends. Sin, with retribution its consequence,—terrible facts, but no exception. "The wrath of man shall praise thee."—"If I make my bed in hell, behold! Thou art there."

3d. One brotherhood,—the whole human family; "heirs of God, and joint heirs with Christ."—"Thou shalt love thy neighbor as thyself."—"Love worketh no ill to his neighbor."

4th. One destiny,—universal human conversion and progress: Knowledge, Discipline, humble, faithful Self-culture, the means under God; Christ and the Bible as helpers; Christ's spirit, the test; his life, the example; reason, the interpreter. Christ came expressly to seek and save that which was lost. No wise earthly parent will hopelessly reject or doom any child of his. There is no enemy but sin,—our own evil-doing. God supreme, always helpful; and Humanity, needy, but inviolable. LET US OVERCOME EVIL WITH GOOD.

EMERSON FOR CLUB WORK.

The following is the programme prepared last year for the Emerson Club, in connection with Heber Newton's church in New York. It will be suggestive to our literary clubs and classes in making out their programmes for the coming winter.

1. ESSAYS—NATURE. Vol. I, pages 8 to 30 inclusive.
   (Being) *Nature, Commodity and Beauty.*
   POEMS—HAMATREYA, ODE TO BEAUTY. } *Emerson.*
2. ESSAYS—NATURE. Vol. I, pages 31 to 51 inclusive.
   (Being) *Language and Discipline.*
   Poems to be supplied.
3. ESSAYS—NATURE. Vol. I, pages 52 to 69 inclusive.
   (Being) *Idealism and Spirit.*
   Poem to be supplied.
4. ESSAYS—NATURE. Vol. I, pages 70 to 80 inclusive.
   (Being) *Prospects.*
   POEMS—THE NAUTILUS, *by O. W. Holmes.*
   MAN, *by George Herbert.*
5. POEMS—WOOD NOTES, *by Emerson.*
   Also SELECTIONS from Dr. Newton's "Sermon on Emerson."
6. ESSAYS—GREATNESS. Vol. 8, pages 285 to 303 inclusive.
   POEMS—THE FABLE.
7. ESSAYS—CLUBS. Vol. 7, pages 213 to 236 inclusive.
   POEMS—SELECTIONS from Cowper's "Conversation."
8. ESSAYS—QUOTATION AND ORIGINALITY. Vol. 8, pages 169 to 194 inclusive.
9. QUOTATIONS AND ORIGINALITY—*By Members of the Club.*
10. ESSAYS—SOCIAL AIMS. Vol. 8, pages 79 to 105 inclusive.
    No Poem.
11. ESSAYS—SOCIETY AND SOLITUDE. Vol. 7, pages 9 to 20 inclusive.
    POEM—THE TITMOUSE, *by Emerson.*
12. ESSAYS—CHARACTER. Vol. 1, pages 87 to 100 inclusive.
    Poem to be Supplied.
13. ESSAYS—CHARACTER. Vol. 3, pages 101 to 113 inclusive.
    POEM—THE NOBLY BORN.—In "Parnassus," page 518.
14. ESSAYS—SELF-RELIANCE. Vol. 2, pages 45 to 87.
    No Poem.

In connection with the essays and poetry members of the club are recommended to read from Holmes's "Life of Emerson," the "Correspondence between Emerson and Carlyle," "The Genius and Character of Emerson," (the Concord School of Philosophy Essays), Cooke's "Life, Writings and Philosophy of Emerson," and any other essays or papers accessible.

THE ANN ARBOR UNITY CLUB.

We have been so much interested by the account of the Spring Garden Unity Club that we thought that we in tnrn might interest others by a short description of our Unity Club work in Ann Arbor.

The season of 1886–7 began October 18 with a social. According to the program, "The season comprises fifteen evenings, partly literary and musical and partly social, three evenings wholly social, one devoted to a War Song Concert, two to War Reminiscences, and one to a Washington's Birthday Entertainment."

The meetings are held on Monday evenings of each week. Small admission fees of ten cents for literary evenings, fifteen cents for socials, and twenty-five cents for special entertainments, are charged. From this source the club cleared last year above all expenses (which were considerable) about sixty-five dollars, fifty of which was divided as a gift to two students, one in Ann Arbor and one in Meadville; ten was paid for church repairs, and the remaining five was used in the rental of a "Unity Club pew," for the use of members of the club and their friends.

The program is arranged and printed at the beginning of the year. Such a course necessitates a great deal of work on the part of the program committee, but it is of advantage in many ways. The preparation of all the program at once makes possible a greater unity of structure. It is the custom here to combine several more or less continuous lines of study and entertainment. Of these I will speak again later.

Two papers, from twenty to thirty minutes in length, are usually presented the same evening. These are preceded and followed with music, recitations, etc., and the evening closes with a "social half hour."

We aim in laying out the season's work to invite first all available persons in our own church and congregation to take parts. We draw largely, too, from the professors and students of the University and the School of Music, without reference to church lines. Many of them have had unique vacation experiences, perhaps. Last year we had of this sort, "A Geologist's Summer Trip in the Northwest," by Professor Alexander Winchell; "An Account of the Prize Yacht Race in New York Harbor," by Charles S. Ashley; and "Canoeing Experiences in British Columbia," by Professor P. R. B. de Pont.

Another group of subjects was what might be called Questions of the Time. One evening was devoted to Henry George, one to the Indian Question as suggested by Helen Hunt Jackson's "A Century of Dishonor," one to "Mind Reading and Mind Cure," and one to "Monopolies."

An unfailing source of pleasure is the study of authors. Last year we had papers on Elizabeth Barrett Browning, Helen Hunt Jackson, Jean Ingelow, and Robert Browning. One of the most delightful of these evenings was the Jean Ingelow evening. After an able paper on the author, the Songs of Seven were recited, with illustrative tableaux.

Then there were the musical evenings. Of these we had two last year, one miscellaneous in character, the other decidedly novel, consisting of "The World's Cradle Songs," sung by mothers in their native tongue and costume. A third entertainment, also musical, but rather coming under the head of the now popular war reminiscences, was the "War Song Concert."

Then there was a variety of matter combined with these more or less well defined groups. "Mignonnette," a comedy drama, by Professor A. Hennequin, was read by its author. There were two scientific talks by Professors Pettee and Langley, a "Story," and an evening of "Pioneer Reminiscences." One of the finest things of the year was the dramatization and presentation in pantomine of the old English ballad, "The Blind Beggar of Bethnal Green."

We repeat the qnestion asked in the last number: Why not devote a corner in the UNITARIAN to the interest of the Unity Clubs? It certainly would be a source of common profit and pleasure. I. A. M.

[What Club will send us an account of its work for the October UNITARIAN?—ED. UN.]

A UNIQUE WORK AMONG THE BOYS.

Rev. W. R. Cole, of Mt. Pleasant, Iowa, was drafted from the ranks of the clergy many years ago by the fascinations of a business career. But business has never had sufficient fascinationto make him forget the work for his fellow human beings which it is possible for every business man to do. Among other things he has striven to lead the boys of his city to good habits of thought and conduct. He has been their friend in work, in study, in play. A few years since he made at his home in Mt. Pleasant, a small lake for boating and bathing. From a large boulder, found in excavating, the lake soon received the name of Boulder Lake. Of course a sheet of water was a great attraction to the boys of a prairie town. In order that they might have the full pleasure and benefit of the lake, Mr. Cole organized them into the "Boulder Lake Club," with the privilege of visiting the place at stated times for boating or bathing. In joining this club every boy pledged himself to refrain from the use of intoxicants, tobacco, and profane and obscene language, and so the club became a most healthful moral power,

as well as a help to recreation and physical development. For several years more than a hundred of the city boys have joined the club each summer and have enjoyed the advantages of Boulder Lake. The lake has been arranged with deep portions for experienced swimmers and shallow parts for those just learning. Moreover, an attendant has always been present to assist in case of need. It was thought no accident could occur. But recently some eager boys come one afternoon before the appointed hour. One of them was a new member who did not know well the parts of the lake. He could not swim. He got into deep water and was drowned, his merry companions being unconscious of the sad fact until, when they came to dress, there was no happy claimant for one pile of clothes. The body was soon recovered. No efforts could call back the life. On a beautiful summer day the Boulder Lakers, and the other sorrowing friends, gave the body to Mother Earth. The accident brings deep sorrow to the home of the boy. It brings sorrow hardly less deep to Mr. Cole and his family. It is a grievous blow to an otherwise successful experiment in helping the boys by surrounding their sports with pure influences. O. C.

A UNITARIAN ACADEMY FOR IOWA.

At the spring meeting of the Iowa Unitarian Association the question of buying the property formerly owned by Humboldt College, and establishing there an Academy for boys and girls, came up for consideration. It was voted that in the opinion of the association this work would be of great value to education and to Unitarianism. A committee was appointed to procure the money and to buy the property. The property is now owned by three gentlemen, who live in New Bedford, Mass. They loaned to the college corporation a number of years ago $15,000 on interest. Various causes made it impossible to continue the school, and impossible to pay even the interest of their debt, hence those who had loaned the money were led to foreclose the mortgage, and for a number of years they have held the property. Their claim now amounts to over $30,000. They will sell the property to the Iowa Association for $10,000. The property consists of 80 acres of most beautiful land adjacent to the city of Humboldt, on which there is a well-built building of cut stone, 48 by 72 feet, three stories with a basement. The Iowa Association asks the generous coöperation of all in this work. Persons willing to contribute to the fund are requested to address G. L. Tremain, Humboldt, Iowa, or Rev. O. Clute, Iowa City, Iowa. Already good progress has been made in securing the $10,000. About $3,000 were pledged in the west. Mr. Clute is now in New England, where he meets with encouraging success. Rev. Dr. Edward E. Hale, Rev. Dr. A. P. Peabody, Rev. James De Normandie, and others strongly endorse the work.

ENGLISH AND FOREIGN NOTES.

The total amount collected for the London hospitals on "Hospital Sunday" was $200,000, which, less about $8,000 for expenses, has been distributed among 108 hospitals and 50 dispensaries.

The two native Protestant churches of Italy — the Waldensians and the Free Church—have been talking of uniting. But the union breaks down because they cannot agree upon a name. The two want to be one, but cannot determine which is to be that one.

The Maharajah of Cooch Behar—the prince who married the daughter of Keshub Chunder Sen —is celebrating the jubilee year by establishing in his territory a college to be called the Victoria Jubilee College. He has shown himself, in various ways, one of the most enlightened of the Hindoo princes.

It is interesting to read of the annual "Window-Gardening" exhibition just held in the dense district of East London under the auspices of our "Domestic Mission"—the equivalent of the American "Benevolent Fraternity"; 297 plants were shown by 65 exhibitors.

There were two notable religious articles in the July *Contemporary Review*, one by Wm. Rossiter, on "Artizan Atheism," and the other by W. St. George Mivart, on "The Catholic Church and Biblical Criticism." Mr. Rossiter—a Londoner, well known as one of the leaders in recent movements of working men towards self-elevation, and who was himself drawn back to religion by F. D. Maurice—shows how the Artizan class have fallen away from religion, because religion has first of all withdrawn itself from them. It is an article well worth reading here in America, for here, too, not perhaps by any conscious withdrawing, but by none the less effective changes, the churches have become far too largely churches of the well to do classes, and the great problem of the day to thoughtful Christians is, how they may be widened out.

Mr. Mivart's article is especially curious as coming from a Catholic in good standing. He contends that the Church of Rome has already accepted the great revelations of science,—a curious contention in view of the distinct condemnation by the Vatican decrees of the idea that because of the progress of science the dogmas of the church have had or may have to be changed! Yet as he points out, no

Catholic now holds that the earth stands still and the sun goes round it. "God," he says, "has taught us by the actual facts of the history of Galileo that it is to men of science that he has committed the elucidation of scientific questions, scriptural or otherwise, and not to a consensus of theologians or to ecclesiastical assemblies or tribunals." We are assured that among educated members of the Catholic Church the doctrine of evolution is generally accepted. The present paper goes on to the subject of Biblical criticism, and Mr. Mivart states his conviction that in the main lines of it the exposition of Kuenen, Reuss and others of what is known as the modern school, will prove to be correct. About such points, for example, as the composite character of the book of Genesis, the late date of the book of Deuteronomy and of the Levitical Legislation, there can, he thinks, be no doubt. And his conclusion is that these views will eventually be accepted by the Catholic Church, just as the great teachings of natural science have been.

Christian Life has the following quotation from a returned missionary from the east: "I was a very strong Calvinist when I went to China. I preached eternal torments so terribly strong for nine years that I have not yet got over repenting that I represented God in such an awful light. It was much like a boy who should start out and say to his half-dozen brothers, 'Father is going to whip you to death, and is going to take me into his favor—not because I am any better than the rest of you, simply because he has decided it.' The other boys would probably say, 'You are either lying or else our father is a brute.' And so the Chinamen may seem to say to the missionary, 'You are either lying or else that is a God we do not want.'"

As we anticipated when we read of the success of women students in passing the *examination* at Cambridge, a committee has been formed for the purpose of obtaining the admission of women to the *degrees* of the University of Cambridge, and a memorial to the Senate has received the support of many names eminent in literary, scientific, and educational circles.

Rev. Dr. Newman Hall says: "A friend of mine was once asked to enter on a public discussion with some secularists. He replied, 'When you can find me twelve families who were once Christian, but by embracing your views have become more virtuous, useful, contented and happy, better and happier in this present life, according to your theory, I shall think it worth while to argue with you, and not before; for I can find you one hundred families who were once living on your theory, and for this present world, but who, by Christianity, have become better husbands and wives, better parents and children, or better neighbors and citizens, more virtuous and sober and happy.'"

A number of our English Unitarian ministers have recently published an earnest protest against the new Coersion Act for Ireland. It has, however, aroused a good deal of discussion, and many ministers, of about equal weight to those who have signed it, are said to have refused to do so. English feeling is curiously divided at present, but the drift of English public opinion seems to be gradually setting towards the conviction that Home Rule is inevitable, and that being so, it is best for it to be given heartily, as Mr. Gladstone proposes, rather than grudgingly.

We are glad to hear that Rev. Robert Spears, of London, is coming to America for a visit. Mr. Spears has always been one of our most earnest and devoted ministers. For some years he was secretary of the British and Foreign Unitarian Association, and has done much to foster the new activity and distinctively Christian feeling which have marked our English Unitarian church life during the present generation. He has been the editor of the *Christian Life* from its commencement. He comes as one of a party of whom the others are Mr. and Mrs. Edwin Lawrence—two of our most public-spirited London Unitarians—and Mr. Courtney Kenny, M. P.

LITERARY NOTES.

Of all our national literary or scientific gatherings perhaps none is more important or more interesting to thoughtful people, than the annual meeting of the American Social Science Association. It will be held this year as usual at Saratoga, its date being announced as September 5–10.

The Tenth Summer School of the American Institute of Christian Philosophy was held at Key West, New Jersey, August 16–25. Among the lecturers were Dr. Lyman Abbott, Dr. Thomas Hill, Dr. J. T. Bixby and Dr. Deems. Dr. Hill's subject was "The Absolute, a Person.' Dr. Bixby spoke upon "Physical Theories of the Mind."

We call the attention of our Sunday-school teachers and officers to the full list of publications of our Unitarian Sunday-School Society, printed on another page. In beginning their Sunday-school work anew, for the work-year upon which we are just entering, they will find valuable helps, both in the way of lessons and teacher's aids in these publications.

Sunday-school teachers and Superintendents who have not read them already may well send to the Unitarian Sunday-School

Society, Boston, and get (they will be sent *gratis*) Rev. S. H. Winkley's "Lecture Talks" delivered before the Normal Class in Channing Hall last winter. They are full of both moral earnestness and very wise practical suggestions.

We receive from the Cincinnati Women's Auxiliary Conference a catalogue of the Sallie Ellis Loan Library, of some 160 volumes of the best Unitarian literature for missionary purposes, partly left as a legacy by Miss Ellis at her death, and partly purchased since. It should be the aim of every P. O. Mission to create for itself such a loan library. A collection of books for circulation will be found of great value even if it consists of only a dozen volumes of the right kind. Missions forming a library may well send for the Cincinnati catalogue. Address Mrs Sarah E. Owens, corner 7th and John Sts.

A most excellent and needed tract is that by Rev. C. F. Dole, entitled "The Congregational Method: How it is Worked and How it Ought to be Worked," published as No. 2, of the *Register* Series.

The Publication Committee of the A. U. A. hope soon to issue the following tracts: "My New Neighbor," by Rev. W. H. Lyon; "The Fullness of God," by Rev. S. R. Calthrop; "Modern Biblical Criticism," by Prof. C. H. Toy; and "An Account of Unitarian History," by Rev. Rush R. Shippen.

We are glad to see that the Chicago Charity Organization Society has begun the publication of a monthly paper, entitled *The Reporter of Organized Charity*, edited by the secretary of the society, Mr. W. Alexander Johnson, whose clear head, wide knowledge and earnest purpose are putting new life and system into Chicago charity work. The paper costs only 50 cents a year. Friends in Chicago and the West should see that it does not languish for want of funds, as they may be sure its editor will not allow it to languish for want of intelligence, energy and heart put into it.

Nearly every issue of the *Boston Commonwealth* contains a sermon or a lecture from Rev. James Kay Applebee. Recently have appeared a number of his able Shakespeare lectures.

Miss Willard's book, "Woman and Temperance" is being translated into Japanese.

D. Appleton & Co. announce two books on the subject of evolution which will interest our readers, viz.: "Evolution, its Relation to Religious Thought," by Prof. Joseph Le Conte, and "Our Heredity from God; Lectures on Evolution," by Rev. E. P. Powell.

The Teachings of Jesus. By Henry G. Spaulding. Unitarian Sunday-School Society, Boston, Mass. Pp. 180, cloth. Price 40 cents.

Sunday Lessons for Infants. By Aunt Amy (Miss Marian Pritchard, of Highburg, Eng.). London: Sunday-School Association, Essex Hall.

Lessons on Luke. By David Utter. Western Unitarian Sunday-School Society, Chicago. Price 25 cents.

The above are some of the many Sunday-School helps accessible to our liberal Sunday-School workers in planning for the coming year. Mr. Spaulding's book takes up the teachings of Jesus under the three heads, "The duties we owe to others"; "The duties we owe to ourselves"; and "The duties we owe to God." The lessons, forty in number, are each based upon a scripture passage of some length, concerning which the lesson proposes to answer three questions, viz.: "What does it say?" "What does it mean?" "What does it teach?" Each lesson is enriched by a bundle of "golden sayings" on the subject in hand chosen from the great thinkers past and present. Each lesson is also provided with two sets of questions, one for the younger and one for the older pupils. Any Sunday-School which will go carefully through this manual will have made sure of a broader knowledge of the central teachings of Jesus than is often obtained we fear in Sunday-Schools. But to ensure thorough work we suspect that two or three instead of one Sunday should be given to each lesson.

Mr. Utter has learned by practical experience how very little ground can be covered in a short half hour's Sunday-School lesson, and he limits his material accordingly—perhaps too much limits it. Thirty-one lessons constitute the course, allowing for a monthly review. A selection from the gospel of Luke is to be studied at first hand as the basis of each lesson, and the special things to be emphasized are indicated by six questions, two each for the first, second and third grades, into which it is suggested the school be divided. Scripture references, the six questions, and a half page of notes and suggestions are given to each lesson. We are moved to quote with special approval a sentence or two from the preface. "Remembering then how little can be done at best, we think the most important thing to be done by a Sunday-School ought at least to be attempted first. And this most important thing seems to us to be the study of the Bible, the Old and New Testaments. There really is no other place in our modern life where an intimate acquaintance with this ancient literature naturally comes in, or will be attained at all if not in the Sunday-School."

Of "Aunt Amy's" lessons, all but two

are based upon four hymns, the other two upon "a light-house" and "a tower." The thought seems to us a good one to set the very little children to storing their memories with the words of beautilul hymns whose meanings have been made clear to them in the various ways admirably suggested in these "Sunday Lessons for Infants." The book has a wise and helpful preface upon tools, requirements and meth ods.

Applied Christianity. Moral Aspects of Social Questions. By Washington Gladden. Houghton, Mifflin & Co. Pp. 320. Price $1.25.

Mr. Gladden is one of our wisest workers in the important task now before us of solving the serious social questions of our age in the light of Christianity. The present volume is a thoughtful, noble one. It deals candidly, often suggestively, with the following specific subjects: Christianity and Wealth; Is Labor a Commodity? The Strength and Weakness of Socialism; Is it Peace or War? The Wage-workers and the Churches; Three Dangers; Christianity and Social Science; Christianity and Popular Amusements; Christianity and Popular Education.

Christmas Eve, Men and Women, Dramatis Personæ, etc. By Robert Browning. Boston and New York. Houghton, Mifflin & Co. Price $1.75.

The Ring and the Book. By Robert Browning. Same publisher and price.

These are two volumes of an excellent new six volume edition of Browning's poems complete. The type is good and the mechanical execution generally all that could be desired. Robert Browning is the fashion in the literary world just now. But of this we may well be glad rather than sorry, for as it is a great gain to physical health when the fashionable dress is also the one which adjusts itself best to the needs and laws of life, so any age is to be congratulated in which a Browning, a Tennyson, and a Ruskin become in any sense popular favorites.

The Story of Margaret Kent. By Henry Hayes.

Guenn. By Blanche W. Howard.

The House of a Musician. By Virginia W. Johnson.

The above are three out of the thirteen volumes which make up Ticknor's Paper Series for 1887 (50 cents each). The first two are reprints, in cheap form, of novels which have already reached a large sale and won some fame; the third is a new book. But all are more than mere love stories; each contains some conscientious character study, which, however, does not detract from the interest of the story. We would like especially to commend Guenn as a healthful book for young girls, infinitely superior to most of the stories they will be likely to read, unless their parents are wise enough to select their reading for them, and confine it, as the wisest will, to the world's *great* books.

NEWS FROM THE FIELD.

[We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

The Lakeside (Chautauqua) School of the New Theology (Aug. 5–21) opened with excellent addresses and sermons from Dr. Townsend and Dr. W. H. Thomas. We go to press before reports of any but the earlier part of the session reach us.

We are sorry not to be able to make full announcement concerning the Ministers' Institute, which is to be held September 27–29, at Princeton, Mass. It will perhaps be enough, however, to remind our readers again, that papers are to be read there by Profs. Thayer, Everett and Lyon, of the Harvard Divinity School, and by Revs. E. H. Hall, J. H. Allen, T. R. Slicer, and C. F. Dole, and perhaps by Dr. F. H. Hedge. The sermon is to be preached by Rev. Francis Tiffany.

The Grove meeting at Weirs, N. H., seems to have been a little better attended than usual, and excellent throughout. One of the most unique and interesting features of the meeting was an afternoon occupied by representatives of the Baptist, Episcopalian, Methodist, Trinitarian Congregationalist, Universalist and Unitarian denominations, in speaking of the debt which in each speaker's mind his denomination owed to the other Christian bodies. After the address on Saturday morning of Rev. Booker T. Washington, Principal of the Tuskagee, Alabama, Normal School for the education of colored people, those who had heard were so much impressed with the importance of the educational work in which Mr. Washington is engaged, that a collection was taken and money raised to pay the expenses of a student at Tuskagee.

Prof. Barber and family has been summering in Somerville, Mass.

President Livermore has been spending some weeks among old friends in Keene, N. H.

Rev. H. W. Foote, of King's Chapel, Boston, is at his summer home at Magnolia, Mass.

Dr. James Freeman Clarke is at Magnolia. His health is improving under the *yacht* treatment.

Rev. J. B. Green, of Gloucester, Mass., has gone to visit his old home in Montreal.

Rev. J. N. Pardee, of Laconia, N. H., has been in poor health for some months. He has resigned his parish, and purchased a country home near Bilerica, Mass., where he hopes to recuperate.

Rev. E. S. Elder, of Franklin Falls, N. H., has gone down on the Maine coast for an outing.

Rev. C. F. Dole, of Jamaica Plain, Mass., enjoyed his visit to the West, and his acquaintances among the people of Winona and Duluth.

Rev. Howard N. Brown, of Brookline, Mass., is spending the summer at Mattapoisett, Mass.

Rev. Brooke Hereford and family are at their country house at Wayland, Mass. The charming drives in that neighborhood cannot be surpassed.

Rev. Grindall Reynolds, is at his post in the Secretary's office in the noble building in Boston. He has taken only a brief vacation.

Rev. J. T. Sunderland and family are rusticating in a farm-house on the banks of Silver Lake, near Ann Arbor, Mich.

Rev. Rush R. Shippen has gone to Europe.

Rev. Charles A. Allen, of New Orleans, is in Boston.

Rev. G. H. Hosmer preached at the First church, Boston, on Sunday, Ang. 7.

Rev. A. D. Mayo finds Boston an attractive summer resort after his year of arduous and successful educational work in the South.

Assistant-Secretary Geo. W. Fox is at his desk most of the summer.

Miss Close, the always helpful clerk at the Boston headquarters, keeps her desk decorated with a grand show of nasturtiums of her own growing.

Rev. J. L. Jones helped in the Weir's Landing meetings. He fell in love with the Lake, and stayed a week after the meetings to make its better acquaintance.

Dr. E. E. Hale and family spend the summer at their country house at Matunuck, R. I.

Dr. J. H. Morrison is at Peterboro, N. H.

Dr. A. P. Peabody finds Portsmouth, N. H., a delightful home for the summer.

Rev. James De Normandie of the First church, Roxbury, keeps his church open for the summer.

Rev. Geo. Batchelor, is in the editorial chair of the *Christian Register* while the Shaybacks are in camp.

Rev. S. J. Barrows, and all the "Shaybacks," have again "camped out" for some weeks by the Lake, or in the woods, or among the hills, wherever that famous camp is located.

Rev. S. M. Crothers and family, of St. Paul, Minn., have spent the summer at Brattleboro, Vt., and at other points in New England.

Rev. C. G. Ames, of Philadelphia, visited his son at St. Paul, in his vacation. Beforehand he declined invitations to preach. But when he got into St. Paul and Minneapolis, of course the people compelled him to preach, and his apostolic word was heard even as far north as Duluth.

Chicago.—There is much regret here that Mr. Eliot decides not to accept the Western Secretaryship of the A. U. A.

—Mr. Joseph Shippen has just returned from a six weeks' trip to Switzerland.

—The work at Englewood goes on finely under the guidance of Rev. Miss Florence Kolloch. The church is called Universalist, but it embraces Universalists and Unitarians, and the name is made little of. In the Sunday service the A. U. A. Hymn and Tune book is used, and in the Sunday-school "The Carol."

—Pundita Ramabai, the distinguished Hindu lady who is in this country endeavoring to raise money to establish a school for the education of higher caste Hindu girl-widows, has been spending some weeks in Evanston, as the guest of Miss Frances Willard, and in Chicago.

Boston.—The talk that has been going on in the papers about some proposed union between Dr. Hale's, Mr. Savage's, and Dr. Bartol's churches is all nonsense. No such idea has ever been seriously entertained.

—Dr. Hale's Society, the South Congregational church, has taken Huntington Hall—the large room in which the Lowell Institute lectures are given—for its services next winter. It was here that Phillips Brooks' Society worshipped, after the Boston fire, while Trinity church was building.

—First Church.—Union services supported by First Church, Second Church, King's Chapel, Arlington Street Church, and Hollis Street Church, are held during the summer. Rev. C. R. Weld preached July 31; Rev. G. H. Hosmer, Aug. 7; Rev. Brooke Herford, Aug. 14.

—At the Young Men's Christian Union Rev. A. D. Mayo has given on Sunday evenings during August four valuable practical talks to Young People, on "Skill," "Courage," "Persistence," and "Consecration." The congregations have been

excellent, and all have joined heartily in the responsive service and the singing.

Hinsdale, Ill.—The new society organized a few months ago in this attractive suburb of Chicago, has called Rev. W. C. Gannet to be its pastor, and he has accepted.

Indianapolis, Ind.—The Rev. Mr. McCulloch, pastor of the Plymouth Congregational church (independent) where families of our faith generally worship, has been absent for some weeks on a tour in Europe, for the re-establishment of his health, which had become seriously impaired. His large church has been practically closed, as a place of worship, since his departure, though the Sunday-school is kept up, and the various charitable and educational organizations connected with the church, have their offices open there, as usual, through the week.

Littleton, N. H.—The charming little new church is at last finished and dedicated—the service of dedication taking place Aug. 4th, with Rev. Fielder Israel, Mr. L. C. Leary, of the Havard Divinity School, Dr. Hill, Rev. S. C. Beane, Rev. E. A. Horton, Rev. George Alway, Rev. J. E. Wright, and the pastor, Mr. Morrison, assisting. Visitors came from many of the surrounding towns, and the occasion was one of great rejoicing.

Louisville. Ky.—Some earnest workers in the church here have been keeping up the Sunday-school through the very hot summer weeks, while the church has been closed for the pastor's vacation.

Northfield, Mass.—On the evening of Aug. 4, the Unitarian Sunday-school had a delightful lawn party on the grounds of Mr. Charles Pomeroy, clearing $75, which will be spent to replenish the Sunday-school library.

The Pacific Coast.—Rev. Robert Collyer preached his farewell discourse in Oakland to a congregation which thronged platform and isles, as well as pews, 1,300 persons being present. His visit to California has been productive of much good to the Unitarian cause in that section. On the 14th of August he preached in Portland, Oregon, for Mr. Eliot.

—Rev. T. L. Eliot has felt it is his duty to decline the invitation of the American Unitarian Association to act as their Western agent, and will remain pastor of the Portland Unitarian Society to which he has ministered so faithfully for 16 years past.

—Rev. C. W. Wendte has returned from a six weeks' visit to the Northwest, during which he sojourned in a dozen or more towns and cities, travelled 2,500 miles, made nineteen public addresses, conferred with church committees, inspected church lots, consulted architects, and in other ways aided the Unitarian cause in that region. The last week was spent in the National Yellowstone Park in Wyoming Territory. During his absence the Oakland pulpit was supplied by Prof. John Fiske, Revs. Robert Collyer, C. P. Massey, Rabbi Levy, and others.

—Rev. Dr. Stebbins has spent his vacation in and near Boston, with his son Rev. Roderick Stebbins, but is expected back about September 1st. The Star King church having been sold and the new edifice not being erected as yet, the Unitarian Society will probably accept the generous offer of the Jewish Society and worship in their splendid synogogue until their own temple is ready for occupation.

—The Channing Auxiliary and Oakland Woman's Auxiliary have opened a joint headquarters for Unitarian literature at Irving Hall, on Post street, San Francisco. For the summer months it is open only two afternoons a week.

—Spokane Falls, Washington Territory, a rapidly growing and prosperous city,—the Minneapolis of the Pacific and Northwest—has now a flourshing Unitarian Society under Rev. E. M. Wheelock. The little hall is crowded every Sunday with a singularly intelligent audience. A handsome lot for a church has been secured and plans are perfecting for a church edifice. Wendte recently preached and also lectured here for the benefit of the new enterprise. The lectures were illustrated, with selected music from the great composers rendered by home talent in an admirable manner.

—Tacoma and Seattle are making some progress towards church edifices. The Tacoma people have a fine lot in a central location, and have decided to build at once a $2,500 chapel.

—The Pacific Coast Conference will probably decide to meet in November next at Los Angeles for a four days' session. Rev. Grindald Reynolds has been earnestly and urgently invited to be present and preach the opening sermon.

—Mr. McDaniel, at San Diego, is doing finely, as his friends predicted. He has built a pleasant little home for his family and is already much in love with his work.

—Revs. A. W. Jackson, of Santa Barbara, and C. P. Massey, of Sacramento, exchanged pulpits during August.

Toledo, Ohio.—Rev. A. G. Jennings contemplates visiting Toledo during October, for a month of work, with a view to reviving the Unitarian cause.

Waterville, Maine.—Many members of the Unitarian Society at Waterville, hitherto without a church organization, feeling that such a movement will tend to promote spiritual growth, have resolved to unite under a declaration of belief admirably drawn up by Dr. Sheldon, former pastor of the Society.

FROM UTAH.

Rev. N. Hogeland, our minister in Greeley, Colorado, writes us as follows from Salt Lake City, where he has been doing some vacation missionary work: "It may be interesting for you to know that the next number of the Salt Lake *Enterprise* will reprint a part or the whole of your letter from here (published in the August UNITARIAN) about the need of a Unitarian church in this city. It will also make some mention of the work which I am now trying to do. Mr. Charles Gourlay, the editor of the *Enterprise*, offers to donate lots for a church site and also to add a contribution in money.

"Further, one of the travelling correspondents of the *Enterprise*, a bright, talented young Mormon apostate, having graduated from superstition without losing his religious feeling, after several conferences with that strange phenomnon in Utah, a Unitarian minister, has decided to seek admission into the Meadville Theological School, and has already written to President Livermore about the same.

"Nor is this all. A gentleman who attended our meeting last night, formerly a Methodist minister, declared his intention of going to the Pacific Coast soon, in order to be passed upon by the Unitarian Committee of Fellowship there, his desire being to enter our ministry.

"In addition to what I have been trying to do here I have visited Ogden, where I spoke three times—the first public utterance of the Unitarian gospel ever made in that city, I am told. I found considerable interest there. One man offers to furnish a hall if Unitarian preaching can be established.

"Please send me a package of your tract, 'What Do Unitarians Believe,' and also of President Livermore's 'What Good has Liberal Christianity Done?' and anything else you may have that will help me in a missionary way. Also I should be glad to get a list of the persons here who take the UNITARIAN. I find here a number of your Ann Arbor students."

JOTTINGS.

Mr. Henry R. Jones, President of the Society for the Prevention of Cruelty to Children in Brooklyn, N. Y., says: "Such societies as ours would have nothing to do if liquor were blotted out, for ninety-five per cent. of our cases come from intemperance."

Miss Frances Power Cobbe, in addition to the great amount of time spent in philanthropic work during the last twenty-five years, has written fifteen books, and about twenty-five pamphlets on theology, woman's claims, vivisection, etc., and an enormous quantity of articles for newspapers and magazines.

Frederick Douglass has recently returned from an extended European tour. He said to a reporter: "I have been abroad on a pleasure trip. I visited England, Ireland, Scotland, France, Italy, Greece and Egypt, and was most kindly received everywhere. I visited the French Senate, and was most cordially treated. Nowhere, by a single word, a single look, was disapproval expressed of my color or the kinks in my hair."

A little boy in Saratoga not long ago came rushing in from out doors crying because he had been stung by a bee. "Mamma," he sobbed, "I'd just as lieves the bees'd walk on me, but I don't like to have 'em sit down."

Goethe expressed the want of the world when he said, "If you have got any faith, for God's sake give me a share of it; but you may keep your doubts to yourself. I have plenty of my own."

The Philadelphia Young Men's Christian Association has a White Cross organization, with a membership of about two hundred and fifty. Monthly meetings are held at which addresses have been delivered upon different phases of the work by physicians, clergymen, and others. What is thus being done in Philadelphia may well be done in every locality where there is a Young Men's Christian Association or a Young Men's Christian Union.

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